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### EDUCATION OF IDIOTS.

(Concluded.)

it was easy for me to tighten or relax, as circumstances rendered necessary. All at once, the instinctive will which I have spoken of, ceased to serve as an agent for the appetites. Pardon me the expression, but I *rubbed out the beast*; and willed for them what they could not have willed without me. \* \* In all this they were purely passive. But, how otherwise inspire in a child the will for intellectual and moral things? How otherwise compel him to will,—especially an idiot, who has a horror of all contact with ideas?" The obedience which M. Seguin obtained from these naturally untamable beings, he speaks of as miraculous; but when he speaks of obedience and absolute authority, he would limit them both by the *intelligence* of each subject. Langlois not only obeyed immediately, but even in his absence; three or four others needed a threatening look, or at least the fear of it; and his presence was absolutely necessary to the obedience of the four who stood lowest in the scale of intelligence. In regard to *habits*, he did not expect them to be changed by precepts, or destroyed by reproaches. Bad habits were only to be rooted out by better ones. To the habit of theft, he opposed that of respect for property; to the habit of idleness, that of labor; to that of inactivity, constant activity for an appreciable end.

The result of his labors he sums up in the following manner:

- "1. The muscular system has been developed in all.
- "2. The nervous irritability of many has absolutely disappeared, or been sensibly diminished.
- "3. They have marched, run, jumped, and commenced the different gymnastics so useful in early life.
- "4. They have learned to seize, handle, lance, and catch bodies whose weight surpasses the strength of their age.
- "5. Five have learned to read, write, and count to a limit which permits me to hope that they may profit by our elementary instruction.
- "6. Their notions have become precise and enlarged.

"7. Ideas have begun to form in them and to manifest themselves in their conduct and speech.

"8. Obedience and morality, which were both to have their birth in them, begin to regulate a part of their existence and actions.

"9. Several among them are sought after in the hospital to perform manual labors, in preference to others who are older and not idiots.

"10. During six months none of my children have been seriously ill, and the health of all has improved.

"Langlois is attached to the service of the house, and I have been obliged to dispense with his help in regard to the others, where he was very useful to me.

"I have not made all their improvements pass into habits. Twice every day I have come to set them to work, but when I have left them, they have fallen back into their non-existence. I passed four or five hours with them; they passed seven or eight in doing nothing. My presence gave them a sort of galvanic impulse, of which I saw the end when I parted from them. The good that has been done results not only from the special means of education I have used, but the great influence I have had over them. The evil still existing, has its source, not so much in their idiocy as in the interruption of authority, the want of continuity and assiduity, the absence of a will which might take the place of mine in my absence, and of their own, which does not lead them to activity and labor,—the moral end of human life. The evil, then, is not in them, but in an organization which can be made complete; and these and hundreds of other beings may be restored to society. \* \*

Who does not know that the cerebral conditions of idiots are common, also, to many children, in whom the serosity of the brain, or its lesions, give place in a few years, to a normal organization? Who does not know that exercise gives strength to the softest muscles, to the most sleepy senses, the most fugitive memory, the most limited judgment? Who does not know that, two thousand years ago, Archimedes asked only for a place to stand on to move the world? To make an idiot move regularly then, to make him act, think, and live a common life, nothing is wanting but a place to stand on,—a point of support. This point of support is a method of education; not that education which uses the faculties an ordinary child brings into the world, only to ram Greek and Latin into him; but a method which educates the faculties themselves; exercises, develops, corrects, improves them; enables them to perform their functions and to apply themselves at least to the most humble labors of humanity. This method is found. The works of M. Itard upon perception, of M. Esquerol upon ideas, of M. Hervey de Chégoin upon speech, of de Voisin, and particularly of Ferrus upon the practical education of idiots, have left me no other merit

than that of giving a more precise definition of the means and of classifying the methods."

The unexpected extent of space we have occupied in translating or compressing the account of M. Seguin, will oblige us to curtail the interesting extracts we had proposed to make from the letter of Mr. Sumner. A few passages will show in what condition he has recently seen the idiots at the Bicêtre; and also what measures have been taken elsewhere to improve a class of persons whom Benevolence is hereafter to number among her beloved. Mr. Sumner says:

"During the past six months, I have watched, with eager interest, the progress which many young idiots have made in Paris, under the direction of Mr. Seguin, and at the Bicêtre, under that of Messrs. Voisin and Vallée, and have seen, with no less gratification than astonishment, nearly one hundred fellow-beings who, but a short time since, were shut out from all communion with mankind,—who were objects of loathing and disgust,—many of whom rejected every article of clothing,—others of whom, unable to stand erect, crouched themselves in corners and gave signs of life only by piteous howls, others, in whom the faculty of speech had never been developed,—and many, whose voracious and indiscriminate gluttony satisfied itself with whatever they could lay hands upon,—with the garbage thrown to swine, or with their own excrements;—these unfortunate beings,—the rejected of humanity,—I have seen properly clad, standing erect, walking, speaking, eating in an orderly manner at a common table, working quietly as carpenters and farmers; gaining, by their own labor, the means of existence; storing their awakened intelligence by reading one to another; exercising towards their teachers and among themselves, the generous feelings of man's nature, and singing, in unison, songs of thanksgiving!

"It is a miracle, you will exclaim,—and so, indeed, it is,—a miracle of intelligence, of patience, and of love. When I expressed to the teacher of the school at the Bicêtre, M. Vallée, my gratitude and my surprise at the result of his efforts, his reply was as profound as it was beautiful and modest, '*Il ne faut, Monsieur, que la patience et le desir de bien faire.*' (Patience and the desire to do good, are all that is necessary.) More than this is necessary, and I felt bound to complete his sentence by adding to it the noble motto which Don Henry of Portugal engraved on his shield, and, by his conduct, justified so well, '*le talent de bien faire.*'"\*

"The fact, I have said, is now clearly established, that idiots may be educated,—that the reflective power exists within them, and may be awakened by a proper system of instruction; that

\*The talent to do good.

they may be raised from the filth in which they grovel, to the attitude of men ; that they may be taught different arts which will enable them to gain an honest livelihood ; and that, although their intelligence may never, perhaps, be developed to such a point as to render them the authors of those generous ideas and great deeds which leave a stamp upon an age, yet, still, they may attain a respectable mediocrity, and surpass, in mental power, the common peasant of many European States."

"In Switzerland, Dr. Guggenbühl has founded an establishment for the education of crétins, which, within the past three years, has been most satisfactory in its results. More recently, at Berlin, Dr. Sargent has commenced the education of some twenty idiots, and has given an account of the results of one year's efforts, in a pamphlet."

"Mr. Seguin assures me, that the average proportion of cases which have come to his knowledge, in which this treatment has failed of success, is not more than one in a hundred ; and if nothing more be done, the repulsive symptoms of idiocy, which are all the results of *habit*, and not imposed by nature, may, at least, be removed.

"It is the system of Seguin which, as I before observed, was put in practice at the Bicêtre. Since his separation from that establishment, some modifications have been made ; but the same general method has been followed up under the direction of Dr. Voisin, and of the intelligent and devoted teacher, Mr. Vallée. The best idea of what may be done, will be formed from a knowledge of what is done there."

The account of Mr. George Combe is still later than that of Mr. Sumner. On a subject like this, no higher authority than that of Mr. Combe can be found. His visit was made on the 20th of September last. The following is from him :

"There were about one hundred of them, of ages varying from ten or twelve, to thirty or forty years. Their heads were of all forms and sizes. There were idiots from pure deficiency in the size of the brain,—with small narrow foreheads, small in the coronal region, and some of them small also in the region of the propensities ;—idiots from extreme deficiency only in the intellectual organs, with predominant propensities ; idiots from epilepsy, with brains well formed but diseased ; idiots from hydrocephalus ; idiots from structural weakness of brain, members of families in whom insanity is hereditary, and in whom mere weakness of structure begets idiocy, independently of deficiency in form and size ; and, lastly, children who are mischievous from great predominance of the organs of the propensities over those of the intellect and moral sentiments, and whose brains are liable to excitement and abnormal activity, without, however, being involved in what can be properly called either insanity or idiocy.

"The object is, to waken up the dormant powers, to restrain the over-active, and to bring all into a condition of regulated action, approaching as nearly as possible to the state of reason.

"The means followed are, the enforcement of cleanliness and order; the supply of good nourishment, in proper quantities; a great deal of muscular exercise; and unceasing appeals to the five senses, the faculties of observation, and the moral feelings. Kindness, vivacity, and intelligence, characterize their teacher in an eminent degree. Dr. Voisin said that it is necessary to knock a hundred times on the deficient faculties, before they will respond; but, if you constantly present to them their natural objects, persevere, and solicit them by kindness, they will open more or less by degrees; and when you have once obtained access, you may convey to them much more information, and train them, by imitation and repetition, into habits of action, much more closely approaching to reason, than you could have anticipated before making the experiment. The first grand object is to *fix the attention*; and this is done by bringing down the wandering and glimmering faculties to deal with *realities*. He has bottles containing a variety of odorous substances, which are presented in succession to the organs of smell, and the idiot is taught to discriminate the differences, and afterwards to name the substances. Figures of various forms are presented to educate the senses of sight and touch. There are music, and marching, and dancing, to teach them to discriminate sounds and intervals of time; military evolutions, gymnastics, and fencing, to educate the faculties of Order, Individuality, and Eventuality, and to invigorate the corporeal functions generally. Moral instruction, reading, and any other kind of knowledge for which the individuals show a capacity, are added; and, at length, those whose faculties are sufficiently developed, are employed in trades. I saw them making shoes, and tables, and chairs.

"The results are very satisfactory. In an ordinary asylum, these idiots would have been lolling about the wards, with open mouths, vacant wandering eyes, slouching gaits, and countenances destitute of intelligent expression; or some of them would have been in confinement as dangerous. With the exception of one lolling negro boy with an excessively small head, the countenances of all were more or less intelligent, and a calm, harmonious, moral expression pervaded them. They could all march to time; some could dance well, some fence well, some read, some draw, some write, and so forth.

"It must not be imagined, however, that these idiots were rendered sane to the extent which would fit them to become self-acting, moral, and intellectual beings. The excellent results above noted, are the fruits of *external* stimulus, addressed to their deficient powers, and with the great majority of them it must be kept up during life; but they are rendered far hap-

pier and more useful by this training, than they would have been if left in a neglected condition."

On the 11th of April, 1846, the Governor and Council of Massachusetts were authorised to appoint Commissioners, to inquire into the condition of idiots in this State. The Commissioners have not yet made their *final* report. It is supposed there are a thousand idiots in Massachusetts, three hundred of whom are capable of instruction.

A committee of the Legislature of New York has lately reported in favor of the same object.

We were about to add a few remarks, by way of applying this extraordinary discovery to teachers; but if there be any teacher who can fail of finding a moral in this account, and of making an application of it to himself, the best advice we can tender him, is forthwith to place himself under the care of M. Seguin.

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[For the Common School Journal.]

#### MENTAL ARITHMETIC.

The study of mental arithmetic is introduced into our schools more and more, each succeeding year. From the nature of the exercise it is interesting to all pupils. There seems to be something in the quickness with which the operations are performed, which arrests the attention of the scholar at once, and causes him to concentrate his energies to attain results with equal ease and rapidity. To work thus rapidly, requires the undivided attention of the pupil, and therefore conduces to break up those habits of inattention so common in most schools.

Every one knows that the common operations in arithmetic are often necessarily slow, owing to the time required to wield the long array of figures which they sometimes involve. Because the processes of adding, multiplying, &c., are almost entirely mechanical, many mistakes are made which otherwise would be avoided. For these reasons, any stroke of art by which the work can be shortened, is of equal value to the teacher, the scholar, and the man of business; and a regular drill, in adding and subtracting, in multiplying and dividing, as it would enable a person to work with more rapidity and a greater exactness, would be productive of more or less benefit to him, according to his situation in life.

Having been engaged during the past season in drilling a class in the manner just alluded to, I have been requested by several gentlemen to write out, in detail, some of the processes employed by us, which would be useful to other teachers. In so doing, I shall take the liberty to notice, briefly, the best

manner of teaching the subject, and of conducting the recitations, which a little experience has taught me.

For the sake of convenience, we will class our operations under the following heads: Adding and Subtracting; Multiplying and Dividing; Squaring numbers, and Casting bills.

And first, let us suppose we have a class who wish to learn to add with correctness and rapidity. Place them at the black-board, and give them numbers to add, each of which is expressed by one figure. Suppose they are as follows: 3, 7, 9, 5, 6, 4, 4, 8. The object at first is to add correctly. Impress it upon the minds of your pupils that you do not care how slowly they work if this end is only obtained.

Beginning at one end of the column, suppose the lower, add. Instead of going through a process something like the following: 8 and 4 are 12, and 4 are 16, and 6 are 22, and 5 are 27, &c., add in this manner: 8, 12, 16, 22, 27, &c. Teach the scholar to leave out all the statement, and, as his eye glances from one figure to another, to name only the sum.

There will probably be some who, at times, will not have the true result. In such cases, see that they add up the column correctly before they proceed.

After they have practiced the addition of one column at a time, till they can, with ease, add long columns correctly, pass on to numbers expressed by two figures, and at the same time continue the practice upon one column, for the sake of rapidity. Perhaps, in many cases, we might begin to practise for rapidity, before we pass on to two columns. All that is needed is, that the scholar should be able to add with accuracy before he proceeds to add rapidly. In the same manner, proceed from two to three, from three to four columns, and so on,—first practising for the sake of correctness, afterwards for rapidity.

In adding two columns at a time, different persons use different methods. We will notice two of these, without saying that one is better than the other.

Suppose we have the following example: 28, 32, 46, 75, 81, 23, 35. Some add in this manner: they keep separate accounts of the figures in the tens and units denomination, and when the sum of the unit figures is equal to one ten, or one ten and units, they pass the ten to the sum of the tens already found; thus,—2 (tens) 8 (units,) 6 (tens,) 10 (tens) 6 (units,) 18 (tens,) 1 (unit,) 26 (tens) 2 (units,) 28 (tens) 5 (units,) 32 (tens,) = 320. Others, instead of keeping the tens and units separate, add thus;—28, 60, 106, 181, 262, 285, 320.

At the same time that these operations are carried on, similar ones may be given to be added, without having them written,—the scholar adding the numbers as the teacher names them. Example: 6, 11, 9, 8, 5, 3, 14, 6, 11, 3, 9, 18, 5, 3, &c.; also higher numbers, as 24, 19, 16, 21, 34, 72, &c.; 229, 178, 465, 286, &c.

Examples also in subtraction may be given. Most generally, these are attended with greater difficulty than similar ones in addition. Suppose, as an example, we give the class the number 123, from which the following numbers are to be subtracted as they are called out: 8, 7, 15, 3, 9, 5, 14, 6, 19, 8. Also, from 867, take 241, 128, &c.

These examples, although not of so much practical use as those in addition, are beneficial in developing the powers of the pupils.

B. N. S.

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[For the Common School Journal.]

#### SOME ERRORS TAUGHT IN ENGLISH GRAMMAR.

I have had occasion during the last twenty-five years, to examine many hundreds of young ladies and gentlemen in English Grammar, who had finished their course at the Common School; and I have found a large proportion of them, on many important points, without any distinct idea, and on others, having erroneous ideas. I will mention a very few of these errors,—such as I have been accustomed to regard as test questions of the accuracy of the individual's knowledge.

I ask the youth to tell me the precise difference between a common and a proper noun. In about nine cases out of ten, I receive for an answer, that "a common noun is a common name, and a proper noun is a particular name." They have not got hold of the idea, that a common noun is a name equally applicable to each particular thing belonging to a class, and that a proper noun is the name of one thing only.

I ask, as a second test question, What is a personal pronoun? In very many cases, the answer is, "A personal pronoun is one that stands for a person."

I do not blame them much for giving such an answer, for so it is substantially defined by many of our popular authors of English Grammar.

One author says, "a personal pronoun is so called, because it invariably represents the same person." Many have learned this definition and recited it, year after year, in the Common School, and come out with the idea that "person" in the definition means a "human being."

Another author says, "personal pronouns are used instead of persons, and invariably represent the persons for which they stand." Does he mean that personal pronouns always stand for human beings? *They* is used for all sorts of *things* as well as *persons*. Why not say, as some do, that some pronouns are called personal because they indicate persons, whether *first*, *second* or *third* persons, without our knowing for what noun they stand? The child may know the person of *I*, or of *he*,

without knowing the noun it represents; but he cannot know this of *who*; and here he finds a reason for separating pronouns into two classes.

I ask, as a third test question, what he means by an adjective pronoun? He says "they are words that resemble pronouns and adjectives, or have the properties of these two parts of speech." Give me *that* book. I can see that "*that*" has the property of an adjective, for it defines the book; but I do not see in it any property of a pronoun, for I can put no noun in its place. Neither can the pupils, nor the author. Some of the most ingenious, however, attempt to get round the difficulty by saying, this class of words are pronouns, because they are frequently used without a noun,—as, give me *that*. But so are adjectives. I say to a boy who has a basket of apples, give me two. "*That*" and "*two*," in these sentences, are not used instead of nouns in the sense that *he* is, when I say, *he* did it. They point to a noun understood.

I ask, as a fourth test question, What do you mean by the comparative degree? He answers in the language of the book, "It increases or lessens the positive in signification." Will you explain what you mean by it? "It means, that the thing has more or less of a certain quality than it would have, if the adjective were positive." This is the idea that children and youths uniformly have of the comparative degree. I have about thirty English Grammars, and the true definition is in only one of them;—"The comparative degree signifies that the noun has more or less of the quality expressed by the adjective, than *that has* with which it is compared. A man six feet high, standing alone, is said to be a *tall* man; place by his side one seven feet high, and he is said to be a *taller* man; no taller than he was before,—for he has had no increase of the quality of tallness,—but we use the comparative degree simply to show that he has more of it than the one with whom he is compared." This definition commends itself to the common sense of every one.

Again, we are told that *chief*, *eternal*, *infinite*, &c. are in the superlative degree, because they cannot be increased. I say they are *positive*, because there is no comparison made between the nouns they qualify, and one or more other nouns.

By a few such questions, I can easily determine the accuracy of the scholar's or author's knowledge of the subject, and satisfy myself whether he has thought much about it.

AN EX-TEACHER.

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*Syntax*.—"What is the meaning of Syntax, mother?" inquired a little child. "It's a *tax on sin*, and that is the only thing not taxed in Pennsylvania," was the reply.

## GOV. BRIGGS AND THE NORMAL SCHOOL AT WEST NEWTON.

At the examination of the West Newton State Normal School, on Tuesday, the 21st ult., the Principal interrupted the regular course of exercises, to announce to those present that His Excellency the Governor would address them at that time, as he was obliged to leave before the close.

Gov. Briggs accordingly rose. He apologised for trespassing on the time of the young ladies, saying that he would not have done so, except at the urgent request of Mr. Pierce. He expressed his gratification at the examination, and said that he had been both interested and profited by what he had seen and heard. He hardly knew which to be most proud of, the State whose liberality had furnished such an institution, the teachers who had contributed their valuable efforts, or the scholars who had profited so well by their instructions. He thought he must be proud of all.

He wished that the enemies of Normal Schools, those who had said that the pupils in them were not instructed in morals and religion, could have been present and witnessed the performances; that they could have heard from the lips of those who were to constitute the next corps of teachers from the institution, that they regarded moral qualifications as the most important in a teacher. He wished they could have listened, as he had done, while they said that when they became teachers, the first duty of every morning should be to call the school to order, and read to them from the blessed volume of the Word of God; and after that, surrounded by the little gems of intellect which have just begun to shine, invoke the blessing of the Almighty upon the labors of the day. If they had seen and heard all this, it would have been enough. Unless their hearts were covered with prejudice, as with a coat of brass, they could not resist such overwhelming evidence of the faithfulness with which moral and religious instruction had been enforced.

His friend, Mr. Pierce, had mentioned to the spectators, that no special preparation had been made for the occasion. Now, although Mr. Pierce was supposed by all to be a man of veracity, and though this assurance was correct in one acceptance of the term, he still thought there had been preparation for the occasion; preparation which had cost both teacher and pupils hours of severe labor.

The Principal had thought it but justice to the school to state that they had been, for a greater part of the term, deprived of the valuable assistance of the instructor in Mathematics, and that they had "hobbled" along as they could. If this were hobbling, it was the kind he liked;—hobbling that he wished might be carried into every district school in the Commonwealth. It was such hobbling as we had heard that day on the iron track, and was as far ahead of the old methods of

teaching, as was that in advance of the old ox-teams, and afterwards horse-teams, with which people used to work. If one of the young ladies had entered a Common School thirty years since, and performed on the black-board some of the operations which he had seen that day, the scholars would have run from the room, thinking there was magic in it. The teachers of that day were very inferior to those at present, and the people in the districts had far less enlightened views of education. He would give one or two illustrations.

When he was a student at law in Berkshire County, a school-master came into his office one day, to ask his assistance with regard to his tuition bills. He was himself not very quick at figures, then nor now, and he handed them to another teacher, who happened to be present. He found the amount of the several bills, and then returned the paper to its owner, telling him to foot it up. It so happened that some of the items ended in half cents. The pedagogue hesitated, and did not seem to make much progress in his task. "Why don't you foot it up?" inquired the other. "Why," said he, "I could do it easy enough, if it was n't for them half cents. If those were only mills, now, I should know what to do." This man had been teaching the children of the district, and yet could not, by any possible means, manufacture half cents into mills, or whole cents. This was no fiction, but a fair specimen of a class of teachers in the County of Berkshire, thirty years ago.

At another country school, [in New England, but not in Massachusetts,] the daughter of the clergyman, and a boy who attended, commenced the study of English Grammar. Well, there soon began to be disaffection. It grew worse and worse, until at last a meeting of the selectmen was called, to discuss the matter. They protested against the innovation. Things must not go on in that way. Grammar must not be taught in the schools. Why, affairs were coming to such a pass, that when the class in Grammar recited, the attention of the whole school was diverted. This would not do. The motion was put to dismiss the teacher, and carried, by a vote not entirely unanimous, but nearly so. After this was accomplished, one of those present, his heart swelling with pride at the victory which had been gained, rose to address the meeting; "I move, Mr. Chairman," said he, "that a vote of the town be taken, not to employ a teacher who *knows* Grammar!" And this measure was also carried! It might be seen, from these facts, that a great advance had been made.

His Excellency now remarked, that he would occupy no more of the time, which might be far more profitably expended, and he saw that his own was growing short. He could only again express the gratification which he had experienced in witnessing the performances of the day, and assure the young teachers of the sincerity of his wishes and prayers for their future success in the work they had undertaken.—*Atlas*.

HON. HERCE MANN, EDITOR OF THE COMMON SCHOOL JOURNAL;—*Dear Sir*;—Will you do the readers of your truly valuable "Journal," a favor by giving them an opportunity to peruse in its columns, the following gem by R. KEMP PHILP. Though not strictly in the line of School Education, it may be read with profit, both to the intellect and the moral affections.

Yours, very truly, R. M. D.

#### THE PHILOSOPHY OF A TEAR.

Beautiful tear! whether lingering upon the brink of the eyelid, or darting down the furrows of the care-worn cheek, thou art beautiful in thy simplicity,—great, because of thy modesty,—strong, from thy very weakness. Offspring of sorrow! who will not own this claim to sympathy? who can resist thy eloquence? who can deny mercy when thou pleadest? Beautiful tear!

Let us trace a tear to its source. The eye is the most attractive organ of animal bodies. It is placed in a bony socket, by which it is protected, and wherein it finds room to perform the motions requisite to its uses. The rays of light which transmits the images of external objects, enter the pupil through the chrystalline lens, and fall upon the retina; upon which, within the space represented by a sixpence, is formed, in all beauty and perfection, an exact image of many miles of landscape, every object displaying its proper color and true proportions. Trees and lakes, hills and valleys, insects and flowers, all in true keeping, are there shown at once, and the impression produced thereby upon the filaments of the optic nerve, causes a sensation which communicates to the mind the apparent qualities of the varied objects we behold.

That this wonderful faculty of vision may be uninterrupted, it is necessary that the transparent membrane which forms the external covering of the eye, shall be kept moist and free from the contact of opaque substances. To supply the fluid which shall moisten and cleanse the eye, there is placed at the outer and upper part of the ball a small gland, which secretes the lachrymal fluid, and pours it out at the corner of the eye, whence, by the motion of the lids, it is equally spread over the surface, and thus moisture and cleanness are at once secured.

When we incline to sleep, the eye becomes comparatively bloodless and dull. The eyelids drop, to shut out everything which might tend to arouse the slumbering senses. The secretion of the lachrymal glands is probably all but suspended, and the organs of sight participate in the general rest. When, after a long night's sleep, the eyelids first open, there is, therefore, a dulness of vision, arising, probably, from the dryness of the cornea; then occur the rapid motions of the eyelids, familiarly termed "winking,"—sometimes instinctively aided by rubbing—and after a few moments, the "windows" of

the body have been properly cleansed and set in order, the eye adjusted to the quantity of light it must receive, and we are "awake" for the day, and may go forth to renew our acquaintance with the beauties of nature.

It is from the glands which supply this moisture, that tears flow. Among physiologists it is well known that *emotions*,—impressions upon the nervous system,—exercise a powerful and immediate influence upon the secretions. For instance, the mere thought of some savory dish, or delicious fruit, or something acid, as the juice of the lemon, will excite an instant flow of the salivary fluid into the mouth. An *emotion* of the mind influences the lachrymal glands, which copiously secrete and pour forth the chrysal drops, and these, as they appear upon the surface of the eye, we denominate *tears*.

A similar action, called forth by another kind of excitement, occurs when dust or other irritating substance, comes in contact with the eye. The glands instantly secrete abundantly, and, pouring the chrysal fluid out upon the surface, the eye is protected from injury, and the offending substance is washed away. The feelings which excite excessive laughter or joy, also stimulate this secretion,—the eyes are said to "water." It is only when the chrysal drop comes forth under the impulse of sorrow,—thus speaking the anguish of the mind,—that it can properly be called a *tear*. Hence its sacred character, and the sympathy which it seldom fails to create.

Every tear represents some indwelling sorrow preying upon the mind and eating out its peace. The tear comes forth to declare the inward struggle, and to plead a truce against further strife. How meet, that the eye should be the seat of tears, where they cannot occur unobserved, but, blending with the speaking beauty of the eye itself, must command attention and sympathy.

Whenever we behold a tear, let our kindest sympathies awake ; let it have a sacred claim upon all that we can do to succor and comfort under affliction. What rivers of tears have flowed, excited by the cruel and perverse ways of man ! War has spread its carnage and desolation, and the eyes of widows and orphans have been suffused with tears ! Intemperance has blighted the homes of millions, and weeping and wailing have been incessant ! A thousand other evils which we may conquer, have given birth to tears enough to constitute a flood,—a great tide of grief. Suppose we prize this little philosophy, and *each one determine never to excite a tear in another*,—how pleasantly will fare mankind ! Watching the eyes as the telegraph of the mind within, let us observe it with anxious regard ; and whether we are moved to complaint by the existence of supposed or real wrongs, let the indication of the coming tear be held as a sacred truce to unkindly feeling, and all our efforts be devoted to the substitution of smiles for tears.

**CHRISTIANITY AND SECTARIANISM.**—We doubt whether sectarianism, in general, is any part at all of true Christianity. We suspect that Christianity is one thing, and sectarianism a separate thing; no more *the* thing than the husk is the corn, nor at all as necessary to true religion as the worthless husk to the rich corn which it encloses.

Sectarianism may be essential to leading individuals, and but for it, many great systems would vanish into air at once; but religion would be left, nevertheless. Christ promulgated Christianity; men have promulgated sectarianism. There have been thousands of occasions when this has been practically illustrated. Christian missionaries of various denominations have often found, when they have met together, that they were all one. Men in great peril together, have often, by their mutual danger, been stripped of their sectarianism, yet with all their religion left, have called aloud and together upon the mighty God who alone could save them. It is in rich churches, beneath tall spires, and in irreligious associations, that the weeds of sectarianism grow rife; but among poverty and sadness there is often none of it, though much of true piety. In fact, if sectarianism were not constantly fomented by interested officials, we should not be certain that the great mass of Christians would not directly fall into one great brotherhood.—*Journal of Commerce.*

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At a meeting of the "North Western Educational Society," held at Milwaukie, on the 21st of July last, the President of the Society, Wm. B. Ogden, Esq., in some closing remarks, on leaving the chair, stated that he was entrusted with the sale and disposal of numerous lots in the city of Chicago, belonging to non-residents, and he found that he sold hundreds of lots more, and fifty per cent. higher, than he otherwise would have done, were it not for the existence of the Chicago Free Schools.

Mr. Kennedy said, that Common Schools as far excelled all other kinds of schools, as *common sense* was better than any other kind of sense; or, he would add, as *common people* were better than any other kind of people.

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An Ohio editor says that he knew Shakespeare when he lived in Pennsylvania; that his name was not Shakespeare, but William Speare; that he afterwards moved into Michigan, where he caught the fever and ague, and was always afterwards nicknamed *Shake Speare*.

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The total loss of reason is less deplorable than the total depravation of it.—*Cowley.*

**THE TRUE BASIS OF EDUCATION.**—We are hoping to form men and women by literature and science ; but all in vain. We shall learn in time that moral and religious culture is the foundation and strength of all true cultivation ; that we are deforming human nature by the means relied on for its growth, and that the poor who receive a care which awakens their consciences and moral sentiments, start under happier auspices than the prosperous, who place supreme dependence on the education of the intellect and taste. It is the kind, not the extent of knowledge, by which the advancement of a human being must be measured ; and that kind which alone exalts a man, is placed within the reach of all. **MORAL AND RELIGIOUS TRUTH**,—this is the treasure of the intellect, and all are poor without it. This transcends physical truth as far as heaven is lifted above the earth.—*Dr. Channing.*

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The priest sees chiefly in religion the means of providing for the salvation of souls ; and makes it consist, in particular, in certain doctrines and practices consecrated by tradition. The moralist looks upon it principally as a security for morals ; the statesman, as a wholesome check, and as a means of order and public safety ; while the friend of humanity blesses it as an inexhaustible source of consolation and noble aspirations. Now, religious instruction should be directed in such a manner that **ALL** these ends be at once accomplished ; and that the wishes of the priest, the moralist, the statesman and the philanthropist, be satisfied at the same time. Religion ought to secure us against the terrors of death, by bestowing on us the hope of eternal happiness, and to inspire us with the love of goodness, order, justice and humanity ; serving as a curb to the passions, softening the manners, and giving us strength to bear with resignation the calamities of the present life. And, wonderful as it may appear, all these ends of religion mutually suppose each other, and cannot be attained separately. Each will be better provided for, if **ALL** are provided for at the same time.—*Willm.*

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Can clubs, and staves, and swords, and prisons, and banishments, reach the soul, convert the heart, or convince the understanding of man ?—*Question put by Wm. Penn to the King of Poland.*

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“I never complained of my condition,” said the Persian poet, Sadi, “but once, when my feet were bare and I had no money to buy shoes ; but then I met a man without feet, and I became contented with my lot.”

## SONNET.

BY ANNE C. LYNCH.

Oh thou who once on earth, beneath the weight  
 Of our mortality didst live and move,  
 The incarnation of profoundest love ;  
 Who, on the Cross, that love didst consummate,—  
 Whose deep and ample fulness could embrace  
 The poorest, meanest of our fallen race !  
 How shall we e'er that boundless debt repay ?—  
 By long, loud prayers in gorgeous temples said ?  
 By rich oblations on thine altars laid ?—  
 Ah, no ! not thus thou didst appoint the way.  
 When thou wast bowed our human woe beneath,  
 Then as a legacy thou didst bequeath  
 Earth's sorrowing children to our ministry ;  
*And as we do to them, we do to thee.*

—*Howitt's Journal.*


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It is not much the world can give,  
 With all its subtle art ;  
 And gold or gems are not the things  
 To satisfy the heart.  
 But oh ! if those who cluster round  
 The altar and the hearth,  
 Have gentle words and loving smiles,  
 How beautiful is earth !

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“ I wish you would not smoke cigars,” said a plump little black-eyed girl to her lover. “ Why not I smoke, as well as your chimney ?” “ Because chimnies do n't smoke when they are in good order.”

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An admirable description of a “ GOOD SCHOLAR” may be found in the *Ohio School Journal*, for Dec. 1, 1847 ; or,—*the same*,—in the *Common School Journal*, for Feb. 15, 1841.

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